

Chapter 2f

102 Little Children

The following is one of those powerhouse patterns that knocks the skeptics dead. There are two reasons for it.

- One, is that the features shown are in no way arbitrarily selected. Every possibility within a distinct category can be pinned down and accurately defined without any selective or arbitrary use of data. In otherwords, there is no wiggle room where the researcher picks and chooses his examples (showing what works but ignoring what misses).
- Two, the pattern is so statistically out of reach and beyond chance occurrence, that no debunking wizzard can even touch it mathematically, or raise any arguments (alternative explanations) as to how this phenomenon could at all be happening in the Bible. In otherwords, the naysayers will be completely stumped and the skeptics "put to bed." The odds of the following occuring beyond chance expectation (or by accident) would be at least a million to one odds.

A quick perusal indicated that there are a total of six accounts in the gospels—directly related to Jesus and the little children. These would involve Jesus blessing the little children, or using them as some sort of an object lesson. At least two accounts appear in each gospel, excluding the book of John.

- 1) Mat. 18:1-6,10
- 2) Mat. 19:13-15
- 3) Mar. 9:36,37
- 4) Mar. 10:13-16
- 5) Luk. 9:47,48
- 6) Luk. 17:2
- 7) Luk. 18:15-17

The First Account

First we shall present all the features as they come out of the passages in succession. Then we will present all of them in a more categorical way. It is in the latter presentation that the true force and power and consistency of this design will be seen.

While the following verse does not specifically mention a little child, the word "who" in this phrase certainly does. The disciples had asked Jesus "who" was the greatest.

"At the same time came the disciples unto Jesus, saying, WHO THEREFORE IS THE GREATEST IN THE KINGDOM OF HEAVEN?" (Mat 18:1).

For the first example, here is the entire phrase. It has a value of 4182, or 102 x 41.

WHO THEREFORE IS THE GREATEST IN 102 x 41
THE KINGDOM OF HEAVEN?

Mat. 18:1 τις αρα μειζων εστιν εν τη βασιλεια ουρανων

WHO THEREFORE 102 x 6

τις αρα

WHO 102 x 5

τις

IS THE GREATEST IN 102 x 15

μειζων εστιν εν"

Here now comes the main feature. It is not a direct reference to the little children, but it describes and fits perfectly with the concept of a child in the context of what Jesus was talking about. What is it? Jesus LIKENS a child to the kingdom of heaven. The following is a multiple not just of 102 but also 1020.

THE KINGDOM OF HEAVEN 1020 x 2

τη βασιλεια ουρανων"

Important Comment: Whenever features are indented as in the above example, there are two reasons for it. First, it is a secondary feature and not explicitly part of the statistical consistency relative to the specific topic, i.e. the children themselves that Jesus blesses. Secondly, when an example is indented, this indicates that it was shown previously in the presentation, and by indenting it the reader can see that the thematic examples are not "being stacked," in order to look impressive—each non indented example is original and unique.

Here is what happened after the disciples asked Jesus the above question.

"AND CALLING FORTH A CHILD, and set it in the midst of them" (Mat 18:2).

AND CALLING FORTH A CHILD 102 x 13

Mat. 18:2 και προσκαλεσαμενος παιδιον"

Now here comes the next reference.

"And said, Verily I say unto you, Except ye be converted, and become as LITTLE CHILDREN, ye shall not enter into the kingdom of heaven" (Mat. 18:3).

LITTLE CHILDREN 102 x 4

Mat. 18:3 τα παιδια'

"Whosoever therefore shall humble himself AS A CHILD THIS, the same is greatest in the kingdom of heaven" (Mat 18:4).

AS A CHILD 102 x 12

Mat. 18:4 ως παιδιον'

The words, "the child this," really means "this child." So right here within three words, we have two multiples of 102 —very slim odds.

THIS CHILD 102 x 17

το παιδιον τουτο'

"And whoso RECEIVES A CHILD one such in my name receiveth me" (Mat. 18:5).

RECEIVES A CHILD 102 x 6

Mat. 18:5 δεξεται παιδιον'

"But whoso shall OFFEND ONE OF THESE LITTLE ONES BELIEVING in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Mat 18:6).

OFFEND ONE OF THESE LITTLE ONES BELIEVING 102 x 68

Mat. 18:6 σκανδαλιση ενα των μικρων τουτων πιστευοντων'

LITTLE ONES 1020

μικρων

"Take heed that ye despise not ONE OF THESE LITTLE ONES; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Mat 18:10).

ONE OF THESE LITTLE ONES 102 x 32

Mat. 18:10 ενος μικρων τουτων'

And, of course.

LITTLE ONES 1020

μικρων

The above is a very strange and mysterious passage, because it seems to indicate that the little children have counterpart angels in heaven, who behold the face of the father. I show the following simply as a matter of interest (it is not part of the specific topic).

THE ANGELS 102 x 2
οι αγγελοι"

THE ANGELS 1020 x 2
των αγγελων"

ANGELS 102 x 7
αγγελους"

ANGEL 102 x 5
αγγελου"

And here is the Hebrew Old Testament word for angels.

ANGELS 102
Gen 28:12 מלאכי

The fact that all these spellings of angels fits the 102 pattern—this clearly points to the fact that the angels at the time God originally creates them—are babes in innocence.

Second Account

"Then were there brought unto him little children, that HE PUT HIS HANDS ON THEM AND PRAY: and the disciples rebuked them" (Mat 19:13).

HE PUT HIS HAND UPON THEM AND PRAY 102 x 46
Mat. 19:13 τας χειρας επιθη αυτοις και προσευχηται'

"But Jesus said, SUFFER THE LITTLE CHILDREN, AND FORBID THEM NOT TO COME unto me: FOR OF SUCH IS THE KINGDOM of heaven" (Mat 19:14).

The word "suffer" actually means "permit." The King James tends to use old archaic English. Nothing could be more significant than the following two examples. Look at this!

PERMIT THE LITTLE CHILDREN 102 x 9
Mat. 19:14 αφετε παιδια'

AND FORBID THEM NOT TO COME 102 x 24
και μη κωλυετε αυτα ελθειν"

The following feature is powerful—a multiple of 1020.

FOR OF SUCH IS THE KINGDOM 1020 x 4
των γαρ τοιουτων εστιν βασιλεια"

And if you recall from above, the words "kingdom of heaven" is also 1020.

"And he laid his hands on them, and departed thence" (Mat 19:15).

NO RESULT

Third Account

"And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them. Who EVER ONE SUCH CHILD receives in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me" (Mar. 9:36.37).

EVER ONE SUCH CHILD 1020 x 3

Mar. 9:37 αν εν τοιουτων παιδιων'

Fourth Account

The following example is outstanding, because the number 1020 points straight to the little children.

"And they brought little children to him, that HE SHOULD TOUCH them: and his disciples rebuked those that brought them" (Mark 10:13).

HE SHOULD TOUCH (them) 1020

Mar. 10:13 αψηται

"But when Jesus saw it, he was much displeased, and said unto them, PERMIT THE LITTLE CHILDREN TO COME UNTO ME, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

PERMIT THE LITTLE CHILDREN 102 x 9

Mar. 10:14 αφετε παιδια'

THE LITTLE CHILDREN TO COME UNTO ME 102 x 15

παιδια ερχεσθαι προς με'

FOR OF SUCH IS THE KINGDOM 1020 x 4

των γαρ τοιουτων εστιν βασιλεια"

"Verily I say unto you, Whosoever shall not receive the kingdom of God AS A CHILD, he shall not enter therein" (Mar. 10:15).

AS A CHILD 102 x 12

Mar. 10:15 ως παιδιον'

Here is the last portion of this account.

"And he took them up in his arms, put His hands upon them, and BLESSED THEM" (Mark 10:16).

BLESSED THEM 102 x 12

(mt) Mar. 10:16 εὐλογεῖ αὐτὰ'

Interestingly, the word "hands" also fits the pattern. It was the Lord's hands that blessed the children.

HANDS 102 x 9

χειρας"

Fifth Account

The following feature, while not directly a part of this pattern (which are the SPECIFIC references to the child), is very interesting.

"And Jesus, PERCEIVING the thought of their heart, took a child, and set him by him" (Luke 9:47).

PERCEIVING 1020

Luk. 9:47 εἶδως'

"And said unto them, Whosoever RECEIVES THIS CHILD in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great" (Luke 9:48).

Some Greek manuscripts read, "receives this the child," and others read "receives child this." Either way, the pattern is still present. We saw the second example earlier in Mat. 18:5. The fact that the words "receive this" is 102 x 15, is significant because 15 is the number of action and power.

RECEIVES THIS 102 x 15

Luk. 9:48 δεξιῆται τουτο'

RECEIVES THE CHILD 102 x 6

δεξιῆται παιδιον'

Sixth Account

This is one of the best known and most direct phrases in the Bible in reference to Jesus and the little children. The following is quoted as it appears in the original Greek, and it consists of only two Greek words and a conjunction.

"It were better for him that a millstone were hanged about his neck, and he cast into the sea, than he should offend little ones of these one" (Luke 17:2).

THAN HE SHOULD OFFEND LITTLE ONES 102 x 27

Lk. 17:2 ινα σκανδαλιση των μικρων'

Seventh Account

"And they brought to him ALSO INFANTS, THAT HE WOULD TOUCH THEM: but when his disciples saw it, they rebuked them" (Luke 18:15).

ALSO INFANTS, THAT HE WOULD TOUCH THEM 102 x 29

Luk. 18:15 και βρεφη ινα αυτων απτηται

After all we have seen above, the fact that just the following word, all by itself, works out is absolutely phenomenal.

INFANTS 102 x 9

τα βρεφη"

Long after this study was completed, I was reading a verse in the book of Hebrews.

"Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them" (Heb 11:28).

This verse is in reference to the Old Testament book of Exodus, when the children of Israel left Egypt, and the angel of the Lord destroyed all the firstborn children in the homes of each Egyptian family. The word "firstborn" actually is in the plural, i.e. "firstborns." It is referring to the destruction of infants. And this verse is talking about touching the little children.

THE FIRSTBORNS 1020 x 2

Heb 11:28 τα πρωτοτοκα"

The next reference to Jesus and the children is this one in Luke 18.

"But Jesus called them unto him, and said, Permit the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16).

We have already seen the redundant results from the above.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a child shall in no wise enter therein" (Luk. 18:17).

We saw how the expression "as a child" was 102 x 12.

A Group Setting

Here are what I have selected as the "cream of the crop" from the above features—the shortest and clearest and most spectacular results.

- 1) WHO 102 x 5
Mat 14:1 τις
- 2) AND CALLING FORTH A CHILD 102 x 13 [2]
Mat. 18:2 και προσκαλεσαμενος παιδιον"
- 3) LITTLE CHILDREN 102 x 4 [1]
Mat. 18:3 τα παιδια'
- 4) ONE OF THESE LITTLE ONES 102 x 32 [3]
Mat. 18:10 ενος μικρων τουτων'
- 5) LITTLE ONES 1020 [1]
Mat. 18:6 μικρων
- 6) INFANTS 102 x 9 [1]
Luk. 18:15 τα βρεφη"
- 7) AS A CHILD 102 x 12 [2]
Mat. 18:4 ως παιδιον'
- 8) RECEIVES THIS (child) 102 x 15 [2]
Luk. 9:48 δεξηται τουτο"
- 9) THIS CHILD 102 x 17 [2]
Mat. 18:4 το παιδιον τουτο'
- 10) RECEIVES A CHILD 102 x 6 [2]
Mat. 18:5 δεξηται παιδιον'
- 11) PERMIT THE LITTLE CHILDREN 102 x 9 [2]
Mat. 19:14 αφετε παιδια'
- 12) AND FORBID THEM NOT TO COME 102 x 24 [4]
Mat. 19:14 και μη κωλυετε αυτα ελθειν"
- 13) FOR OF SUCH IS THE KINGDOM 1020 x 4 [3]
Mat. 19:14 των γαρ τοιουτων εστιν βασιλεια"
- KINGDOM OF HEAVEN 1020
Mat 18:1 τη βασιλεια ουρανων"
- 14) THE LITTLE CHILDREN TO COME UNTO ME 102 x 15 [4]
Mar. 10:14 παιδια ερχεσθαι προς με'

15) BLESSED THEM 102 x 12 [2]

Mar. 10:16 ευλογει αυτα'

16) EVER ONE SUCH CHILD 1020 x 3 [4]

Mar. 9:37 αν εν τοιουτων παιδιων'

17) HE SHOULD TOUCH (them) 1020 [1]

Mar. 10:13 αφηται

18) THAT HE SHOULD OFFEND LITTLE ONES 102 x 27 [2]

Lk. 17:2 ινα σκανδαλιση των μικρων'

Statistical Analysis:

- All 18 hits were unique and different.
- All 18 hits included a word that directly spoke of the child, or a word immediately adjacent and pointed directly to the child.
- The average length of phrase for all 18 hits was 2.17 words, i.e. $39/18 = 2.167$ WLA. These are extremely short phrases.
- Clustering was rather good. Three direct hits, ten +1,-1 hits, and five +2,-2 hits. For all the hits shown the results were six direct hits, fifteen +1,-1 hits, and seven +2,-2 hits. The +2,-2 hits were virtually on all the longer phrases, whereas the directs and short phrases produced the tighter clustering. There were twice as many ones as twos, whereas by chance these should have been a 50-50 split.

The Balance Hypothesis

Now in order for any skeptic to counter and debunk the above, there must exist a grand total of 349 **EQUALLY IMPRESSIVE** phrase combinations for equally impressive words and phrases within these six accounts, **that do not work out** to the 102 pattern, i.e. $102/5 = 20.4 \times 18 = 367 - 18$ successful hits = 349 non hits. None of the non hits can use any of the successful theomatic phrase combinations. These have already been used up by the positive theomatic results. **This is what would have to be produced in order to demonstrate that theomatics produced its results from sheer randomness.** And the most formidable obstacle facing the skeptic, is that all of these 349 non hits—THEY CANNOT AVERAGE OVER 2.17 WORDS IN LENGTH. And the phrases must be JUST AS IMPRESSIVE as the 18 that worked out for theomatics and include a direct word related to the little children.

The Other Methods of Proof

Of course there are a number of other ways a skeptic could attack the theomatics hypothesis. The most simple way would be to show that a random permutation of numbers produces the same average results. The skeptic could (1) take any set of

numerical allocations different than what theomatics uses (as applied to the letters and words), and then (2) take any multiple factor at least as large as 102, and (3) produce ANYTHING that closely resembles the above pattern according to the same logical theme. The skeptic would have to produce 18 hits that are of the same average quality, and do not average over 2.17 words in length. And furthermore, (4) the clustering p factor would have to match theomatics. Chapter 2k explains that statistical approach.

What this implies, that in using this random comparison method, the skeptic would have to make sure the random values fit every single hit that theomatics was successful on, or for whatever number it misses on—it **must now find/trade for ones that are equally impressive as the theomatic hits, but work only for the random values**. Of course this sort of comparison can become somewhat subjective at times, but in this instance of the 102 pattern, it would be so far out of reach as to provide an open and shut case.

The other method of proof would be to calculate the overall p factor. This is not always easy because, all mathematical possibilities must be clearly identified, including those that did not work out to 102. This could involve an extremely complex algorithm. However, we have been able in some instances to calculate accurate p factors, and the probabilities on some of the major theomatic patterns are 1 chance in billions. But usually in these instances, each phrase must contain a SPECIFIC Hebrew or Greek word that is consistently applied—every possibility that exists is included in the test.

One More thing

All the above came from the New Testament. Some people may be wondering what value is for the word "children" or "little children" in the Hebrew Old Testament.

LITTLE CHILDREN 102

Gen. 3:16 בנים

Other Unmistakable Examples from the Bible

The above is very important because it statistically categorizes all the references where Jesus specifically addresses and blesses little children—and shows a phenomenal statistical consistency on short explicit phrases within those clearly defined parameters. But there are a host of other passages, that refer more or less specifically and in context to those who are the children of God and who belong to Jesus as children and babes. Virtually all these references display the 102 pattern in spectacular fashion. These additional examples will simply be the icing on the cake.

In context to the above and what Jesus had to say about the little children, the following passage fits in perfectly. Here are the words of Jesus.

"But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luk 22:26).

THE YOUNGER 102 x 15

Luk 22:26 νεωτερος

In reference to those who are "the younger," this well known verse...

"Likewise, ye younger, submit [yourselves] unto the elder" (1 Pet 5:5).

YE YOUNGER, SUBMIT UNTO THE ELDER 102 x 39

1 Pet 5:5 νεωτεροι υποταγητε πρεσβυτεροις'

In John 21, immediately after the resurrection, Jesus had an encounter with Simon Peter. This same word is translated as "youngster."

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast a youngster, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not" (John 21:17,18).

YOUNGSTER 102 x 15

Joh 21:18 νεωτερος

The following feature is a very explicit pointer.

"And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest" (Mark 14:50-53).

A CERTAIN (young man) 102 x 5

Mar 14:51 τις

This phrase appears in Matthew.

THE YOUNG MAN HEARING THE WORD 102 x 21

Mt. 19:22 ακουσας νεανισκος τον λογον'

This verse is a well known fulfillment of prophecy in reference to John the Baptist.

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luk 1:17).

THE HEARTS OF THE FATHERS TO THE CHILDREN 102 x 21

Luk 1:17 καρδιας πατερων επι τεκνα'

In Mark's Gospel, Jesus had another encounter with children, when He raised a young girl from the dead.

"And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the child is not dead, but sleepeth" (Mar 5:38,39).

THE CHILD IS NOT DEAD 102 x 6

Mar 5:39 παιδιον ουκ απεθανεν"

THE CHILD IS NOT 102 x 7

παιδιον ουκ'

Here again, the 102 feature points to the child.

"And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father" (Luk 9:42).

AND HE HEALED (the child) 102 x 6

Luk 9:42 και ιασατο'

References to Babes

Now we will look at a spectacular string of references. The following, although it does not include the word babes in the feature, is a clear example of the theomatics phenomenon. These words like an arrow point straight to the intent of babes, which is related to the 102.

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Mat 11:25).

REVEALED THEM UNTO 102 x 21

Mat 11:25 απεκαλυψας αυτα"

But then this example.

"And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Mat 21:16).

BABES 102 x 9

τα βρεφη"

SUCKLINGS 102 x 13

Mat 21:16 θηλαζοντων'

Look at these next two passages!

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor 3:1).

AS BABES (in Christ) 102 x 14

1 Cor 3:1 ως νηπιος

"That we henceforth be no more babes, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph 4:14).

NO MORE BABES 102 x 6

Eph 4:14 μηκετι νηπιος'

Now to most people, the following reference may not seem all the major or significant. But it is powerfully significant as it fits this pattern. When Paul write to Timothy, he regarded him as his own Christian child in the faith. Here are his words.

"And that from a babe thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim 3:15).

FROM A BABE 102 x 14

2 Tim 3:15 απο βρεφους

The apostle Paul also called Timothy the following.

"Unto Timothy, a true child in the faith" (1 Tim 1:2).

CHILD IN THE FAITH 102 x 18

1 Tim 1:2 τεκνω εν πιστει'

1 Corinthians 13 is one of the most loved passages in the Bible. It is the love chapter. Here is one of the verses from that passage.

"When I was a babe, I spake as a babe, I understood as a babe, I thought as a babe: but when I became a man, I put away the things of a babe" (1 Cor 13:11).

THE THINGS OF A BABE 102 x 9

1 Cor 13:11 τα νηπιου'

More Children Examples

Here are the well known words of Jesus as He lamented over Jerusalem.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Mat 23:37).

GATHER 102 x 8

Mat 23:37 επισυναγαγειν"

THY CHILDREN TOGETHER AS 102 x 18

ΤΕΚΝΑ ΣΟΥ ΟΝ ΤΡΟΠΟΝ

What is interesting here, is that this same identical passage appears in Luke's Gospel, with one difference. An entirely different Greek word for "gather" is used. The value of 102 x 8 is the same.

GATHERED 102 x 8

Luk 13:34 επισυναξαι'

Now comes a huge feature. Here is a reference where another completely different Greek word is used. We already was where "little children" (τα παιδια') equaled 102 x 4. The following is definitely in reference to Jesus' encounter and relationship with children

"The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs" (Mark 7:26.27).

CHILDREN 102 x 12

Mar 7:27 ΤΕΚΝΩΝ'

"And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs" (Mat 7:27,28).

EAT OF THE CHILDREN'S CRUMBS 102 x 64

Mat 7:28 εσθιουσιν απο των ψιχιων των παιδιων"

Through his epistles, the apostle John constantly addressed his fellow Christians as "little children."

"And now, little children, abide in him" (1 Joh 2:28).

AND NOW, LITTLE CHILDREN 102 x 9

1 Joh 2:28 και νυν τεκνια'

The next example is probably the most spectacular phrase possible from the entire Bible.

"Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that he should gather together in one also the children of God that were scattered abroad" (Joh 11:50-52).

ALSO THE CHILDREN 102 x 4

Joh 11:52 και τεκνα'

CHILDREN OF GOD 102 x 16

ΤΕΚΝΑ ΤΟΥ ΘΕΟΥ"

In comparison to the above, the following points straight to the children of God, and is a dramatic example of the supernatural theomatic phenomenon.

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world" (1 Joh 4:4).

YE ARE OF GOD (little children) 1020

1 Joh 4:4 ΕΣΤΕ ΕΚ ΘΕΟΥ'

YE ARE 102 x 5

ΕΣΤΕ

OF GOD 102 x 5

ΕΚ ΘΕΟΥ'

Throughout the New Testament, Christians are many times called "children." But the King James actually presents a slightly incorrect translation, because the real Greek word is "sons," i.e. "uios." In other words, some translations would be "children of God," and others would say "sons of God." NOTE: We did not notice the same 102 prominence when this term was used. But in Luke the pattern of 102 is present.

"And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light" (Luk 16:8).

THE SONS OF LIGHT 102 x 46

Luk 16:8 ΤΟΥΣ ΥΙΟΥΣ ΤΟΥ ΦΩΤΟΣ"

But in Ephesians, the actual word used—instead of "sons"—is "children of light." This is of course in reference to God's children.

CHILDREN OF LIGHT 102 x 22

Eph 5:8 ΤΕΚΝΑ ΦΩΤΟΣ"

Another expression in the epistles, that refers to all Christians as "children" is this very well known one. Throughout God's promise to Abraham, God's people are called the children of promise.

"That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Rom 9:8).

"Now we, brethren, as Isaac was, are the children of promise" (Gal 4:28).

CHILDREN OF THE PROMISE 102 x 7

Rom 9:8 ΤΕΚΝΑ ΕΠΑΓΓΕΛΙΑΣ

In a less direct but prophetic context, Jesus again refers to the children of Abraham.

"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Mat 3:9).

RAISE UP CHILDREN 102 x 5

Mat 3:9 εγειραι τεκνα

Just to show one really good example of how the thematic structure is woven together, compare the next example to the above. The words "children of Abraham" are not 102, but the 102 concept is clearly and deliberately placed into the contextual meaning pointing to the children of Abraham.

"They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were children of Abraham, ye would do the works of Abraham" (Joh 8:39).

YE WERE (children) 102 x 5

Joh 8:39 εστε

Right after the resurrection the disciples went fishing. Here Jesus specifically refers to them as children.

"But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find" (Joh 21:4-6).

CHILDREN, HAVE YE (any meat) 1020

Joh 12:5 παιδια εχετε'

In relation to this whole discussion, the following must be about the most direct and significant verse possible—when it comes to the topic of Jesus and the children who belong to Him.

"And again, I will put my trust in him. And again, Behold I and the children which God hath given me" (Heb 2:13).

In the original Greek it reads, "Behold I and the children whom to me gave God."

AND THE CHILDREN WHOM TO ME GAVE GOD 102 x 14

Heb 2:13 και παιδια α μοι εδωκεν θεος"

THE CHILDREN WHOM 102 x 4

τα παιδια α

And of course just the word "children" by itself is also 102.

Now the next verse poses a dramatic relationship between all Christians who take holy communion—and in that communion relationship Jesus refers to us as children. Look at this!

"For since the children have partaken of blood and flesh, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb 2:14).

SINCE THE CHILDREN 102 x 2

Heb 2:14 επει παῖδια"

THE CHILDREN HAVE PARTAKEN OF BLOOD 102 x 18

παῖδια κεκοινωνηκεν αιματος

Now the above passage in Hebrews, is actually a quote from a the fulfilment of a prophecy that was given hundreds of years earlier in the Old Testament book of Isaiah. The verse in Hebrews is actually quoting Isaiah.

"Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts" (Isa 8:18).

AND THE CHILDREN 102

Isa 8:18 "וילדים"

The following is interesting because it refers to children and Jesus talking about children, but not in a positive context. But the same 102 pattern prevails.

"But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented" (Mat 11:16,17).

THIS GENERATION 102 x 15

Mat 11:16 την γενεαν ταυτην'

LIKE CHILDREN SITTING IN THE MARKETS 102 x 14

ομοια παιδιοις καθημενοις εν αγοραις'

But in Luke, it again refers to this same parable. Only this time different Greek words are used.

"Like they are unto children in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept" (Luk 7:32).

LIKE UNTO CHILDREN 102 x 6

Luk 7:32 εισι παιδιοις"

CHILDREN IN (the marketplace) 1020

παιδιοις τοις εν'

Here is another outstanding example of the 102 phenomenon, even though this too is not in a positive context.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luk 14:26).

AND CHILDREN 102 x 4

Luk 14:26 και τεκνα'

Now look at this amazing feature. The 1020 points directly to the children.

"The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified by the children of her" (Mat 11:19).

JUSTIFIED BY THE CHILDREN 102 x 22

Mat 11:19 εδικαιωθη απο τεκνων'

JUSTIFIED BY 1020

Mat 11:19 εδικαιωθη απο"

CHILDREN 102 x 12

τεκνων'

Here is a parable that Jesus gave.

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth" (Luk 11:5-8).

MY CHILDREN 102 x 9

Luk 11:7 τα παιδια μου'

The following does specifically relate to Christian children. Here the apostle John is writing.

"The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth" (2 Joh 1:2).

HER CHILDREN 102 x 21

2 Joh 1:2 τοις τεκνοις αυτης"

The apostle John constantly addresses Christians as children in his epistles (numerous 102 features). Here is the last instance.

"I have no greater joy than to hear that my children walk in truth" (3 Joh 1:4).

MY CHILDREN WALK IN TRUTH 102 x 19

3 Joh 1:4 εμα τεκνα εν αληθεια περιπατουντα

There are numerous references to Christians as children, but not in the direct context of our relationship to Christ.

We have already seen the powerful nature of this design with the expression "babes," "babes in Christ," etc. Here is another example of how this 102 pattern fits within the overall structure.

We already showed that the expression "children of God" was 102. The following has two references to children.

"The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom 8:16)

CHILDREN THEN (heirs) 102 x 4

Rom 8:16 τεκνα και'

The following is one of those somewhat bizarre examples where the key words ("as dear children") seem to miss the 102 pattern, but the pattern is still hidden in a direct and unmistakable manner.

"Be ye therefore followers of God, as dear children" (Eph 5:1).

FOLLOWERS 102 x 4

Eph 5:1 μιμηται'

Conclusion to This Presentation

The above list of examples are by no means exhaustive from the entire Bible. But the dramatic conclusion to all of this, is simply the fact that there is a deliberate and rampant 102 pattern that saturates and unequivocally targets specific words and short phrases to do with the theme of children, infants, et al. This hierarchy of theological aspects would be impossible if there was no intelligence factor involved. This data flat out proves the existence of theomatics.